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Essays, Expositions, &c.

HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

CENTURY TENTH.

Of all forms of religious debasement, a political Christianity as the tool of a corrupt priesthood, is the worst that ever afflicted mankind. Paganism, which is religion materialised, never invested its officials with a power so entire over the interests of the present world, as a perverted Christianity has always done; for no former religion ever so closely connected the two worlds together by making the happiness of the one dependent on the character formed in the other. The prime and fundamental principle of that character is submission and obedience to God; but when corrupt officials intervened to obscure and weaken the legitimate action of this great principle, it required but little dexterity to make it terminate upon themselves; and, instead of an enlightened submission and obedience to God, to convert that sacred principle into one of submission and obedience to the priest. In all ages, and under all supposable circumstances, whenever a people fail to recognize and acknowledge the authority of God, they invariably transfer their honour to the priest.

This, without the slightest doubt, was the grand design of Satan in that all-perfect scheme of falsehood, called Popery. A system more debasing in its whole issues,—one so adapted to rob man of his manhood, by placing conscience and hope at the mercy of another, — was never conceived in the depths of the blackest depravity. It converted reason itself into an instrument of craft, and placed *the mind* of countless millions of mankind at the disposal of men whose interest it was to make the people slaves in order to remove all danger from the throne of their oppressors. Tyranny and slavery were the two ends of the chain which a political Christianity was employed to *weld* into one indissoluble union.

Such was the condition of the Roman world in the tenth century. Mind, conscience, reason, and, to an appalling degree humanity itself, were almost lost from among the nations. Priests ruled the kings, and kings governed *for* the priesthood. It was "Church and State" to perfection, but it was the "Church" first, and the "State" afterwards; or, in other words, it was *first* the priest, then the prince, and far away in the distance, resembling the shadowy background of some midnight scene, the people, toiling in the dark to give more effect to the great figures in the front of the picture. Amidst this dense "blackness of darkness," it would be in

vain, and a total absurdity, to expect to find believers' baptism. Men without conscience can never become *believers* at all, and if not believers, where then is Christ's baptism? In a state of things so dark, so priest-ridden and depraved, an intelligent *personal* dedication to God by baptism, is an utter impossibility,—as much so, as spontaneous action among the dead. This great Christian ordinance is, if possible, more than others, a "reasonable service;" but, when reason itself was surrendered to a godless, wicked priesthood, what remained in man to do it homage? Where conscience cannot, or dare not act, a babe or a block of wood is an equally appropriate subject of baptism, since *the mind* alone can give the act validity. Take *that* away (and it is totally dormant in the babe)—let there be no conscience there, and a bell or an infant will have an equal title to the rite.

The worse than wickedness, the absolute profligacy of the priesthood in this century, is attested by all the historians of the period. Mosheim employs not too strong language, when he says, that the corruptions of the clergy were "deplorable, beyond all expression," and that they "mounted to the most enormous heights" in this dismal period of the church. He further asserts that the clergy were, for the most part, a worthless set of men, "enslaved to sensuality and superstition," and capable of the most abominable and flagitious deeds. He says that this dismal degeneracy was, "principally owing to the pretended chiefs and rulers of the universal church, who indulged themselves in the commission of the most odious crimes, and abandoned themselves to the lawless impulse of the most licentious passions, without reluctance or remorse," and that they went so far as to confound justice and injustice, and thus became even worse than those temporal tyrants, who were the common scourges of mankind. He further adds, that "we may form some notion of the Grecian patriarchs, from the single example of Theophylact, who, according to the testimonies of the most respectable writers, made the most impious traffic of ecclesiastical promotions, and expressed no sort of care about anything but his dogs and horses. Degenerate, however, and licentious as these patriarchs might be, they were, generally speaking, *less profligate and indecent than the Roman pontiffs*," whose history, this learned writer says, "is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes."

One fact will confirm the accuracy of this most deplorable and humiliating representation. In the beginning of this century, the church of Rome was under the entire control of a woman of the name of Theodora, who was the daughter of a Roman senator, and a woman, moreover, given to disgusting licentiousness. Through her sole influence, John X. obtained the popedom. Her daughter, Marozia, was even worse than the mother, for, on the death of pope Stephen VII., she raised to the papal chair, her own son, *by Pope Sergius III.*, who, on assuming that dignity, took the name of John XI. Such was *holy* Rome in the tenth century,—the mother of harlots, in more than a figurative sense, and the curse of the whole earth.*

But while both the Romish and Grecian churches abounded, almost universally, with iniquity, and proved to be common pests among the various nations; the Paulicians, mentioned in the last century, spread themselves widely throughout Europe, and were honoured of God in preserving his truth from an utter extinction. They settled chiefly in the country of the Albigeois, in the south of France, and from thence as a common centre they worked to keep alive the primitive practice of the church. They prepared their candidates for baptism, by instruction and stated fasts—refused baptism to infants—and denied the validity of baptism by the church of Rome. By this strict doctrine, it is re-

* Pope John XII. was even worse than his predecessor. In a general council before the Emperor Otho I., he was accused of the most horrid crimes, convicted, and deposed. Among other charges, says, Foxe, were the following, that he was "noted to be very wicked and infamous, with abominable vices; an adulterer, gamester, an extortioner, a perjurer, a fighter, a murderer, cruel and tyrannous. Of his cardinals, some he put out their eyes, from some he cut off their tongues, some their noses, &c." Such was *His Holiness*, Pope John XII!

Even Baronius admits that some of the popes of this period, were "monsters rather than men."

corded of them, that "they became extremely troublesome to the Roman pontiffs upon many occasions." They travelled laboriously in the spread of the truth, and wherever they went, they maintained that "in the beginning of Christianity there was no baptizing of children, and their forefathers practised no such thing."

The Paterines, who chiefly inhabited Italy, were equally faithful in maintaining the primitive truth of God. "It was by means of the Paterines," says, Dr. Allix, "that the truth was preserved in the dioceses of Milan and Turin." These were a mild, gentle, loving people, who held the principle that human life was sacred, and that it was not lawful to take oaths. They vehemently opposed infant baptism, and condemned it as an error. In the year 946, Atto, bishop of Vercelli, complained of these people, as other clergy had previously done; but he could do no more than complain, there being, at that period, no *legal power* in Italy, for the punishment of such harmless heretics.

These two bodies, under a variety of names, were the only *known* preservers of the truth to Europe and the world; for, although, in the Waldensian valleys it is probable there were not a few who held fast their integrity, circumstances had not favoured their public action in that early age. Baptism by the church of Rome, did not end with infants; but, like all innovations of every kind, it extended its charity to other and even less appropriate objects. In truth, error is always charitable, for having nothing to give of its own, it invariably filches from another, and being poor as the creature with whom it begins, it takes liberty with God, and generously gives away *his* property. It is so with open communion *now*, and it was precisely the same with baptism in the tenth century. It was not enough to baptize the babe, for it was deemed equally holy, or expedient, to baptize the bell. About 960, Pope John XIII. first consecrated a bell in the Lateran, and named it after John the Baptist. Finding it useful, each church was ordered to have two at least, or, if possible, three. Prior to their being used, they were washed, crossed, and blessed by the bishop, or, in other terms they were baptized and consecrated. And why not? If, as in the babe, mind or consciousness was not required,—why object to a bell? Even a common bell *in baptism*, is quite as conscious of the nature of the rite as a child; why, then, object to the baptism of the one more than to the other?

In our own country, the baptism of infants became, in this century, an established practice, but some of the enactments for its regulation are adapted to excite a smile. The laws of the Northumbrian priests, in A.D. 950, enjoined as follows: "Let every infant be baptized within nine days, upon pain of six *ores:* and, if the infant die a pagan, within nine days, let his parents make satisfaction to God, without any earthly mulct; if after he is nine days old, let them pay twelve *ores* to the priest besides." In A.D. 960, another canon was made in king Edgar's reign to the following effect: "That every infant be baptized within thirty-seven nights; and that no one delay too long to be confirmed by the bishop." But these infant baptizers, so far as can now be known, were consistent in the administration of *both* the ordinances. With them it was no partial, no one-sided administration, as in these modern times. It was *infant communion*, as well as infant baptism. In the address of Ælfric to the priesthood, about A.D. 957, he says, "Ye should give the Eucharist to children, when they are baptized, and let them be brought to mass that they may receive it all the seven days that they are unwashed." And, that the salvation of the infant might not be endangered (for baptismal regeneration, underlay the whole arrangement), it was ordained in the reign of king Æthelred, in A.D. 994, that, "If any one shall bring a sick infant to a priest, *to whatever priest's district he may belong*, let him instantly baptize him." This was the understood passport to heaven, and, it is most obvious that the entire transaction silently transferred the hope of eternal life from the faith of the subject to the act of the priest. He thus became omnipotent in a vital particular, and was regarded by an ignorant multitude, as the divinely appointed keeper of "the keys of the kingdom of heaven." Was it surprising that *believers'* baptism wholly disappeared from among the people? What else could be

expected from a condition of things that "made the word of God of none effect," by a groundless and delusive human invention?

In plain words, salvation was made to depend upon works, and baptism took the lead among these elements of a legal righteousness. But other sources of human merit followed upon this, and aided to build up a baseless hope of heaven. This is evident, from the address of king Edgar to Dunstan, that proud teacher of self-righteousness, in this ignorant age. The king asks of him, "What possessions did I not despise, if thou badest me? If thou thoughtest meet to give any thing to the poor, I was ready. If thou thoughtest meet to give anything to churches, I deferred not. If thou complainedst that monks or clerks wanted anything, I supplied. *Thou saidst that alms lasted for ever, and that there was none more fruitful than that which was given to abbeys or churches,* for with that, both God's servants are sustained, and that which remaineth is given to the poor." This sort of piety was sometimes commuted into acts of personal devotion, especially in cases of poverty or infirm health. "If too poor to make the pecuniary equivalent, the invalid was allowed, instead of a day's fast, to recite 220 psalms; or the 119th Psalm and Lord's prayer six times; or sixty paternosters, bending the knees afresh on each repetition; or the 51st Psalm, and the Lord's prayer fifteen times in a prostrate attitude. A septennial fast was commutable into twelve months' repetition of the entire Psalter, each day and night, with fifty psalms at even." With such a piety, a mere mechanical effort of memory, where was enlightened conviction, or intelligent consecration to God? And if this "reasonable service" did not exist, would it not have been a solemn mockery to expect the existence of *believers'* baptism?

In the East, and especially about Antioch, there was far less of priestcraft, and, consequently, much more of *personal* religion. The Christians of those parts, unawed by authority, thought out their religion for themselves, regardless of the sect favoured by State patronage. As the result of this independent action the patriarchate of Antioch, was reported to be full of "heretics," who naturally enough occasioned some disquietude to Theodorus, the patriarch of the district. He complained of this to the Emperor, John Zinlisces, and besought that monarch to rid him of these troublers of his sloth. The Emperor granted his request, by the mild course of removing them to Philippolis, from whence they dispersed themselves over a large part of Europe, and by indefatigable labour, laid the foundation of numerous churches, among whom, the rite of believers' baptism was cherished and continued, when all the European world besides "wondered after the beast."

Such was religion, in the tenth century. The priest was king and lord over conscience, mind, and thought. His will ruled the court, the noble, and the people. His broad black shadow came between mankind and the sun, and as the inevitable consequence, even in Christendom itself, "darkness covered the earth, and *gross darkness* the people."

A.

"THY WILL BE DONE."

Leaves from my Note Book.

BY A YORKSHIRE PREACHER.

(No. 10.)

"The will of the Lord be done!"—ACTS xxi. 14.

How easily these words may be uttered, and yet how hard at times it is to feel them, and act up to them! "The will of the Lord be done," is a saying frequently dropped from the lips of many who never for a moment even ask themselves what may be the real meaning of the expression. This wish, however, was uttered

in the present case, under peculiarly trying circumstances. The apostle Paul had determined to go to Jerusalem, and on his way thither stops at Cesarea, and lodges many days with Philip, the Evangelist. While there, a certain prophet, named Agabus, came down from Judea, and on entering the house, "took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews of Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." This startling prediction could not but throw Paul's company, and those of the place into consternation; so they "besought him *not* to go up to Jerusalem." Who can wonder at this? Should not we have done *the like* had we been in their position? Are we not ready at all times to save those we love from anticipated suffering? But hearken to Paul's reply. "Then Paul answered, What mean ye, to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." Noble resolve! Who can read it without admiration! Who can help, when pondering over it, magnifying the grace of God on Paul's behalf? There was something in this brave spirit that defied the power of demons, the rage of men, the tongue of slander, the lip of malice, the torture of the lash, the degradation of the manacle, the gloom of the dungeon, and even death itself. No waters could quench it; no fires could consume it: it was the knowledge of being *right with God*, and this gave him a hope beyond the grave—the assurance of being ravished with the joys of heaven after having done with the sorrows of earth, so that he could not but feel that

"Dying was but going home,"

to rest eternally with Jesus, and be made partaker of his unutterable and inconceivable glories. What was it to him that men could bind the body: they could not bind the soul: spite of their utmost efforts, that would still be free, rejoicing in the liberty of the sons of God. So good John Bunyan felt, when he sung—

"For, though men keep my outward man
Within their locks and bars,
Yet, by the faith of Christ I can
Mount higher than the stars."

This noble speech of Paul's shows his entreating friends that he is not to be persuaded: they cease their importunities: and with bowed heads and aching hearts exclaim, "The will of the Lord be done."

What are we to understand by the will of God? Worthy divines often tell us of God's secret will, and of God's revealed will. Accept the phraseology, yet it must be conceded that of the first we know nothing; so that we can neither think about it, talk about it, nor act upon it. It is with the revealed will of God that we have to do, and by its light alone can we walk. A man professing to regulate his conduct by the "secret will of God," acts as wisely as a traveller who, on passing through some desolate and intricate wilderness, rejects a guide in the determination to be governed in his course alone by his own intuitive ideas: or as reasonably as a sea captain, who in sailing for a specified port, neglects his maps, charts, and compass, and steers his vessel by some unknown star. We are told that "The secret things belong unto the Lord our God, but those things that are revealed belong unto us, and unto our children for ever, that we may do all the words of this law." We find God's revealed will in the Bible, and only in the Bible. To that blessed book we must fly in every emergency, and in every difficulty, to learn our way. Before its sublime and authoritative revelations our own mere "impressions" must fade away like mist before the rising sun. If, however our impressions harmonize with God's word, so far so good, but no farther. What we *think*, is as nothing compared with what God has said. Do we want to know the will of God, then, as regards ourselves or others, let us search the book earnestly, saying, "The law of thy mouth is better unto me than thousands of gold and silver."

One thing may be observed, and that is, that in all matters God wills our sanctification. Paul, writing to the Thessalonians, says, "For this is the will of God, even your sanctification." He would not have us walk in any path that would not produce such a desired effect. It matters not, though we argue that doing this or doing that, would suit our convenience, add to our comfort, enlarge our sphere, give us a higher status in society,

increase our wealth, benefit our dependants, and do nobody harm; above all these fleshly and worldly-wise maxims and considerations, this sentence stands firm as a rock, "For *this* is the will of God, even *your sanctification*." Any unsanctified conclusion, position, or action, is not God's will, though many have tried to cheat themselves into that belief, on the presumption that they at least might "do evil that good might come." This is one of Satan's great snares, and too many, alas! fall into it. Whenever, Christian, thou art thus tempted, in the trying day, ask, "Will the pursuit of this thing lead to my sanctification?" and thy honest research will give thee the proper answer, and the Lord will direct thee in the proper way.

But in the case of Paul and his friends, the will of God was seen in *an adverse providence*. It was revealed that Paul should go up to Jerusalem, there to suffer for the sake of Jesus. Paul doth not stand alone. It is revealed more or less of all the Lord's people that, "through much tribulation they must enter into the kingdom of God." When John saw the mighty host in vision before the throne, he was told, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Adverse providences often compose part of this "great tribulation;" and when they do compose a part of it, then are we called upon to say, "The will of the Lord be done." But do we always say it and feel it?

The *times are hard*. Almost every one with whom you come in contact speaks of the "hardness of the times." You feel, by bitter experience, that they are hard too. Your business is slack: nothing hardly is doing in the market, or on the exchange: your "hands" complain of your not being able to give them sufficient employment: you enter your warehouse, and sigh when your eyes light upon your accumulated stock: creditors press hard for the capital that you have no longer at command; and then, as far as you can see, there is no present prospect of the times mending. When you think of how much has to go out, and how little comes in, or is likely to come in, you find it very hard work to say, "The will of the Lord be done."

Or, it may be, you have to labour with your hands, in the sweat of your brow, for your daily bread. You have a large family dependant upon your exertions. Hitherto, you have been able, with much struggling, to pay your way, and supply your needful wants. But now, it seems, that you have reached a crisis. For many months past you have had to work "short time." What work you have received has been given to you as a favour. Every succeeding week has seen you plunged deeper and deeper into difficulty; and now the supply of work has ceased; you do not know where you can obtain any more; you look at your children and see that they are barely clothed and barely fed: you would at once go to the shopkeepers but you shrink at the idea, knowing that they are clamorous in their demands because of accounts sadly overdrawn: rents and taxes, unusually heavy, have been long due, and you have no prospect of paying either. What can you do? As your dear children—as dear to you as life itself—lift up their pleading faces and ask with loving earnestness for the bread that perisheth, and cry, "Father, we want more," and you realize that, do as you will, more you cannot give; then, the heart, wrung with anguish, feels that one of the hardest things to say is, "The will of the Lord be done."

Then there is the trial of *bereavement*. You may have been called upon to lose your children. Once you were like a goodly tree, with branches spread out on every side; your leaves were green, and your fruit began to ripen: then God came with his pruning knife: first he cut off one branch, and then another; and then another: great was the first trial: greater and greater still the second and the third: but the work was not yet done; again the pruning knife did its work, and instead of looking like a tree, planted by the "rivers of water," you are like a bare stock set loosely in the open desert, parched, withered, peeled, well nigh sapless and lifeless. Now your heart heaves with rebellion; you think of the pruning knife, and not as yet recognizing that the operator only designs that you should still bear more fruit, you feel you cannot say, "The will of the Lord be done."

Perhaps you have been called upon to sustain the bitter loss of a *partner in life*.

For many years you travelled together; as you journeyed onwards you leaned upon each other for mutual support; your joys and cares were equally shared, and in all matters you were as one. Your children grew around you, and you watched their growth with delight. As they clambered upon your knee, and gave you their merry smiles, and amused you with their prattling voices, you felt happy; so happy that you might have been in a new world. But sickness came—long pining sickness—and then death. How terrible was that stroke. You stood by the side of the coffin in the darkened chamber, gazed upon the clay-cold placid face wrapped in the slumber of death; touched for the last time the stiff and rigid hand which could no longer return the pressure, and took the last lingering farewell of that well loved form ere the draped and black-nailed lid closed it from your view till the meeting at the last great day. And then followed that mournful, steady walk to the grave, that most solemn of all processions, a procession of weeping relatives and friends, and of little children clothed in the habiliments of woe—the short yet deeply impressive burial service—the deposit of the corpse in its long, deep, and narrow home—the last look, blinded by tears, when the clods were thrown on the hollow lid, warning you that it was time to depart, and then the return home to gaze upon the empty chair, and desolate space, and feel that of all God's creatures you were the most desolate. O ye suffering widowers and widows, deeply on your aching hearts are scenes like these engraven. Could ye say then, "The will of the Lord be done?" No, for a time the lips refused its utterance, and never till God imparted within a special measure of his sustaining grace, revealing himself as the "Father of the fatherless, and the husband of the widow," could ye give feelingly this beautiful response.

Art thou in any of these painful positions now reader? Canst thou not submit to the Lord's will? Doth thy rebellious heart, according to its character, still rebel? Then attend to the word of God. Jeremiah, in the book of Lamentations, could say, "I am the man that hath seen affliction by the rod of his wrath. He hath led me and brought me into darkness and not into light: surely against me is he turned: he turneth his hand against me all the day." Yet afterwards the same mournful prophet declared, "For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. *For he doth not afflict willingly, nor grieve the children of men.*" Hard times are sent to teach us that "our times are in his hand." Your dear little ones are taken away from you! Well, is that *all loss?* "Better mourn over *ten* dead children gone to heaven than over *one* living for hell." A poor woman once thought her child was dying, and sent for a minister to pray for him. In his prayer, the minister said to the Lord, "*If it be thy will*, spare the lad's life." The mother could not bear a petition like that, so she cried out, "It *must* be his will: I cannot bear "*ifs*." To the surprise of many, the child lived; but he lived to be his mother's curse, for at the age of twenty-two he was executed upon the gallows. Oh! mothers, when God takes your little ones from a world of care and sin, and suffering, to encircle their brows with the crowns of immortality, and to make them his little attendants before the throne, he gives you an honour for which you cannot be too grateful. You have borne for God his young choristers, whose infant voices will give effect to the manly, deep bass notes of men redeemed when singing in heaven the eternal song. Is your partner in life gone? Christ the "resurrection and the life," still lives. Lean upon him in your desolation. He will yet call upon the grave to give up its dead. He will yet come riding upon the fiery clouds of heaven to gather home his bride elect. Then there will be the "meeting to part no more," and "all tears shall be wiped from off all faces."

In all the adversities of life, let us seek for grace to submit to God's will, and to do God's will under the influence of right motives, and with right ends in view. The Lord would have us submit to, and do his will, not from selfish motives, nor through fear of further chastisement, nor for our own aggrandisement. He would have us in our greatest trials see his loving hand, and recognize that he thus acts for our own good, and his own

honour. So, tried and suffering Christian, though thy heavenly Father's will be hard to be done, yet, in doing it—

"Give to the winds thy fears,
Hope, and be undismayed,
God hears thy sighs, and counts thy tears;
God shall lift up thy head.

"Through waves, through clouds, and storms,
He gently clears thy way,
Wait thou his time—thy darkest night
Shall end in brightest day."

GOD IN CHRIST.

(Continued from page 81.)

THE *great purpose of God in Christ*, now remains to be considered, and may the blessed Spirit be our leader into this depth of an infinite wisdom, this profound mystery of incarnate love.

To "reconcile the world unto himself," is the avowed purpose of God in Christ. In Creation, God displayed his amazing power and wisdom, by bringing forth the universe from nothing, and then subjecting its mighty extent to fixed rule and invariable government; in the Law, he asserted his Divine authority and immaculate holiness; and in Providence, he acts to regulate and preserve a boundless creation with its innumerable dependencies of animated nature. But all this, *to Him*, involves no difficulty, and requires no care beyond the power "that speaks and it is done, that commands and all things stand fast." But when the work is to "reconcile," and to reconcile *unto himself* a discordant and opposing state of things, that it might become perfectly harmonious and congruous with his own holy nature, and that the discord and opposition may be made to submit to his own perfect government and spotless being,—when this was the work, it evidently involved a difficulty of the greatest possible magnitude, and one which *to man*, and to the entire creation, must ever have remained insurmountable.

For in this momentous work there were two opposing states, and two directly hostile natures, to be reconciled; in the one *total depravity* and *perfect holiness*;—and in the other a *rebellious subject* and a *righteous God*. In these extremes of being and condition lay the mighty difficulty of the vast undertaking. Speaking after the manner of men, it would have been infinitely more easy to create a world than to reconcile a sinner; for the one required but a due exertion of power, while the other demanded a reparation of violated law in order to the exercise of saving mercy. The one could be done by a word, but the other imperatively demanded obedience, and death, as the terms on which *alone* the sinner could be permitted to escape the curse.

1. *The state of the parties* to be reconciled, requires a serious consideration. It was no partial failure of character, but a total one. *Man was utterly ruined.* He had become the very reverse of God his Maker. In his heart, the seat of character, there was no good thing left, no not one. All had become foul, filthy, and abominable. All the creations of sin, every nauseous poisonous reptile had usurped the throne of the heart, and no room was left for the living God. Nay, the deep-rooted sentiments of the carnal heart were at "enmity against God," and combined in deadly hatred to thrust him out, and to defy his entrance. The world, the flesh, and even the devil himself, could go in and out of that heart at their pleasure; to them the door was always open, and they had not even to knock to obtain admission. It was their own, and they could do with it as they pleased; fill it with lust, fire it with pride, rouse it to rebellion, or close it in total darkness. It lay at their mercy, and while they could turn it at their pleasure, and fill it with their slime, the blessed God was allowed no place there, —"God was not in all its thoughts."

Hence the infinite difficulty that lay along the path of any attempt at reconciliation. How that mass of abominable corruption could be reconciled to God, constituted the problem; and to solve it, or to overcome the difficulty, was *the question* of the case.

This difficulty wore two aspects; first *on the part of God*, whose government and holiness could suffer no taint, or blemish, or defect. These must not be impaired, even if salvation itself were sacrificed, for it was of far greater consequence that God should be God, than that man should be saved. The universe could better spare redemption than the moral perfection of God, and he would cease to be God from the moment that he surrendered a single claim of justice or holiness in order to save the sinner. The work of salvation is of less moment far, than a holy God and a spotless government; and we are not in our right mind, if we are not ready to exclaim, "Rather let the universe perish than that God should be unjust to himself, or cease to be holy."

But how to "reconcile" this mass of pollution, this stream of black corruption, with a righteous law, and a holy God, formed the difficulty in this astonishing undertaking. How to reconcile the deliberate, heartless sinner, to a pure and holy God, presented the moral problem which baffled all human wisdom, and left man in utter dismay.

Nor was this all, but it was equally difficult to deal with man, for his offences were not few, nor of a common kind. He was obstinate, self-willed, and thoroughly wicked. His enmity against God, was wilful, complete, and perpetual. He had voluntarily transferred his allegiance from the God of truth, to the "father of lies,"—from the Ruler of the universe, to the prince of rebels,—from the Author of being, to the author of all wickedness. And this was so with *all men*, for there was not a solitary exception, "*all* having sinned and come short [fallen short] of the glory of God." The whole race was corrupted, and the world itself, which its Divine Maker pronounced "very good," was changed into a sink of iniquity, a camp of rebels, and an abode of bloodshed, murder, and death.

Now what could be done with such a condition of black disorder? What hope was there that such an awfully lapsed world would admit of recovery in any sense? And what was there to give the faintest evidence that it was even *possible* that a character and state, so profoundly wicked, so systematically rebellious, so foul and false, could be "reconciled" to the holy and ever blessed God? How could utter darkness be "reconciled" to pure and perfect light? Or falsehood to truth? Or sin to holiness—rebels to law—or rooted enmity to heavenly and everlasting love? How could this be done?

Here lay the difficulty on the part of man. *He* was both ruined and helpless, deep in trespasses, and *dead* in them; a being rational and responsible, but at the same time, a corpse to all that was God-like and Divine. Could this mass of corruption and death be "reconciled" to the holy and ever living God? Could that moral corpse be recovered again to life, to truth, to holiness? This was the question, and this too the momentous difficulty presented by this sad case.

To accomplish this great work, and to "reconcile" this disordered mass to God, two things were indispensable. *First*, To honour the Divine government which had been so deeply insulted, and to pay every demand made by the law of that government on *all* of that corrupt race whom it was intended to "reconcile," that they might *honourably*, and with the full consent of the insulted Lawgiver, pass away from under his curse, he having received full compensation for the injury inflicted on his just rights; and that they might be transferred to *other hands*, who, not by law, but by grace, should undertake to deal with their whole case in order to its complete rectification, or in other words, in order to "reconcile" it to God. And *second*, It was equally essential that whoever undertook this stupendous work should be able to deal with the *whole case*. He must pardon, justify, regenerate, adopt, and sanctify, and all this he must do in perfect harmony with law, justice, and holiness, and to the full approbation of the Governor of the universe, by completing the whole in strict accordance with the infallible rights of his government, and the spotless holiness of his character. Both these were to be accomplished, namely, full satisfaction to God, and a perfect restoration to man; for a flaw in either would render "reconciliation" an utter impossibility, except on the appalling ground that God should forego his rights, or in other terms, that he should cease to be God.

This astonishing work of "reconciling" both a sinful *state* and an equally sinful *character* to the spotless purity and righteous government of the Almighty Ruler of the universe, God in Christ undertook to perform; and that it might be effected in a way honourable and safe to *all* the parties concerned, there was an appropriate adaptation in the *person* of the Immanuel God with us] to the work itself which he undertook to complete. For nothing can be plainer than that, having to "reconcile" offending rebels to a righteous God, and a corrupt character to the unstained holiness of the great Supreme, he should represent *both* parties by becoming, legally, a sinner for the one, and a law-fulfiller for the other. For the one he must bear sin and suffer its penalty; and for the other he must work out righteousness, and a righteousness, let it be constantly remembered, of a value so priceless and infinite, that it should perfectly justify a countless number who should be found utterly void of righteousness of their own. This righteousness should be *extra* to his necessity, in order to its being passed over to *their* account, and be accepted of the great God as if it had been wrought by themselves. Now, in what way was this accomplished?

W. S.

(To be concluded in the next.)

THE USE OF CREEDS AND ARTICLES OF FAITH.

The substance of a Paper read before the Took's Court Christian Discussion Society, Castle-street, London, January 28th, 1862.

BY WILLIAM NORTON.

The word CREED, from the Latin *credo*, I *believe*, is used to denote a short statement of what is believed to be taught by God in the Bible.

It is a SUMMARY of what is believed; and means of showing in what one person's belief DIFFERS from that of another.

In the Bible, the same topic is, perhaps, referred to in many distinct passages. A creed sums up the teaching of them all. Opinions *differ* widely as to what the Bible teaches. A creed states what are the decisions of a person's own conscience on this point.

If a creed be merely used for these two purposes,—to *sum up* and to *distinguish*, it neither assumes infallibility, nor interferes with the consciences of others; it neither puts itself in the room of the Bible, nor requires others to treat it as if it were the Bible. It is binding on those only who are convinced that it gives the meaning of God's word. All others are left by it free to form their own judgment.

Yet some have objected that a creed is *wrong in principle*; that it takes the place of the Bible, on the one hand, and invades the right of private judgment on the other. It is possible for a creed to be so misused, as to do both these things; and this occurs whenever the conscience of one person is required to relinquish its own views, in homage to the creed of another. But this misuse does not occur, when individuals or churches do no more than state, by a creed, their own judgment, and act upon that judgment, within *the limits of their own responsibility*. Each man's conscience is, for himself, the judge of what the statute-book requires; and, within his own proper jurisdiction, he is bound to follow its decisions; which are, to the best of his knowledge, the will of God. And when the consciences of many persons are of the same judgment, and these persons agree to act together as a part of Christ's organized kingdom, and to carry into effect the laws which he has given for its government, that body constitutes a province, for the right government of which they are *responsible to him*. If, by acting on their own judgment of God's meaning in his statute-book, some applicants for admission, are of necessity rejected, the consciences of these are not invaded; for they are left free to act as they think they ought; but if these persons from without, interfere with the province of those within, then they *do* violate the rights of conscience. If, for instance, they call to their aid the

civil power, and fine, imprison, or kill those from whom they differ; or if they merely compel them to pay towards the support of what they disapprove of in religion; or if they speak evil of them because they do not adopt it, then they violate conscience, by making their own opinions a rule for others, in things which are *subject only to the consciences of others*. If God had required civil rulers to administer the affairs of his spiritual kingdom, and to fine, imprison, or kill, those who did not serve him according to his revealed will, then the conscience and creed of the civil ruler would of necessity have guided his decisions as to who did, and who did not serve God; and he would with reason have inflicted punishment on those who, in his view, did not rightly serve him.

So, on the other hand, if God had not given to his churches the *province* of deciding who are fit for membership, and of receiving those only who are so, it would have been unlawful for churches to act upon their own creed, or belief, in reference to admission to membership. But since Christ has given them this province, their own creed must, of necessity be binding, as the rule of what they do within that province; nor can two creeds exist in that body, without leading to divided action, and rendering it a kingdom divided against itself. A church would be unfaithful to Christ, unless it acted upon its own convictions of what is his will, and unless it guarded against the overthrow of whatever, in its view, has been delivered to its keeping.

A church-creed *explains* the doctrines and rules, the maintenance of which is believed by its members to have been committed to its charge. It explains them to all who wish to know them, and to all who may wish to join the body.

Another objection is, that though to draw up a creed, may not be wrong, yet, it is *needless*; and that the Bible is, not only the sole rule, but the best *explanation* of what is believed. It is obvious, however, that if the points to be ascertained, be whether a person is a Trinitarian, an Arian, or a Socinian; a Calvinist, or an Arminian; a Presbyterian, Episcopalian, or Congregationalist; a Baptist or a Pædobaptist; one who practises strict, or free communion, the statement that he believes the Bible to be word of God, would *explain nothing*, and that a creed so general as this, (for even this statement is a creed), would unite in one body every person who believes the Bible to be God's book. The fact that very different teachings are imputed to that book, makes it absolutely *necessary* to use some means of explanation *distinct from the book itself*, in order to make known what we believe to be its teachings.

Viewed, therefore, as EXPLANATIONS of belief, creeds are rendered *necessary* by the existence of *different* beliefs, all founded on the Bible. Some of the most ancient creeds seem to have owed their origin to the fact that new views were professedly drawn from the Bible, and the words of the Bible were taken in more senses than one; new words had, of necessity, to be used to show what were the different meanings which different persons attached to the same inspired words. To have used *merely* the words of the Bible, would have enabled those who rejected certain opinions to have passed for those who received them.

The necessity for some explanation, such as a creed gives, arises, therefore, not from any supposed imperfection in the Bible itself, but from the errors of men, and the existence of *different* alleged meanings, ascribed to the Bible; a fact which makes the use of the words of scripture *insufficient* to show the *sense* which a person assigns to them.

A similar state of things existed with respect to the five books of Moses, in the time of the apostles. The Pharisee and Sadducee both received them; yet how different their belief! Paul, after he became a Christian, still gave his assent to the creed of the Pharisees, as distinguished from that of the Sadducees, and said, "Men and brethren, I am a Pharisee." Acts xxiii. 6. Some means of denoting the difference between the two bodies was indispensable; and, therefore, those of the one belief were called Sadducees, and those of the other, Pharisees. So also now, such terms as "Calvinist," and "Arminian," &c., &c., are indispensable to denote the different senses in which Scripture is understood, and such terms must continue to be as long as such differences exist.

If we view a creed as a SUMMARY of belief, a like necessity for something of

the kind arises from the MANNER in which divine truth is revealed. It is not given in an arranged system. All the parts of the system are given in the Bible, but we cannot have a connected view of them, till we have searched them out, and registered the result; just as we have to search, before we can classify the different forms found in the natural creation, and describe the properties and forces which exist there.

A *Body of Divinity* discusses the chief passages which relate to a topic, throughout the whole Bible; a creed merely gives the result. And as a manual of botany, astronomy, or arithmetic, is necessary, notwithstanding the existence in the creation itself of what they describe, so a summary of revealed truth is needful for many purposes, notwithstanding the fact that that truth exists in a diffused form, in the Bible itself. Nor can there be any greater impropriety in giving a summary of belief in words which are not inspired, than in preaching a sermon in words which are not so.

Some of the uses of creeds are these:—

1. To *define* what as to persons, doctrines, ordinances, and rules of church-government, those who unite to form a church of Christ, adopt as the scriptural constitution of such a body.

2. To *inform enquirers, and candidates for membership*, what views the church holds on these subjects, in order to direct attention to them, and to ascertain whether the views of the candidates, so far as they are fixed, coincide with the views of the church, and enable them, with a good conscience to unite in upholding its constitution.

3. To *inform all persons* what individuals or churches believe to be the will of God. It was chiefly for this purpose, that the Baptist creeds which have been printed and published in England, have been issued.

4. To *carry down to after generations* a knowledge of what is believed at the present time.

5. To enable persons to secure to the use of others who may thereafter hold like views of Christ's will, property to be placed in trust for that end. Property which is so left as to be at the discretion of a majority, is a gift, not to the most godly, but to those best skilled in arts which may obtain a majority.

Sutton, Feb., 1862.

THE SEASON OF REFRESHING.

BY W. FRITH.

WHO that has experienced the sensations of the divine life in his soul has not occasionally been the subject of spiritual refreshing, of sweet soul-enjoyments, and heavenly bedewings, which have been to him what the gentle descending shower is to the soil parched by the scorching sun, or to the plant withering for lack of moisture? The Christian is not always in the same condition; the atmosphere in which he "lives, moves, and has his being," is subject to many vicissitudes; at one time, the sky is clear, and the air breathes with a balmy freshness; while at another, "thick clouds" are hovering over his head, and threaten to discharge their contents upon him with vindictive fury. At one time, he is, as it were, in a torrid desert, and bending beneath a tropical heat, and at another, pleasantly refreshed with the early and latter rain of Divine blessings.

But, while the rain descends upon the earth by a certain appointment of the all-wise Creator, and is the natural result of a well-ordered arrangement; yet no man is precluded from asking the great Disposer of all things, who sends his rain on the just and on the unjust, to send, or grant a bestowment of those natural and earthly blessings which we suppose would inevitably come, whether asked or unsolicited, because they are only the necessary results of certain natural causes which the great Creator has put into operation in order to produce those very effects.

So, likewise, though it is true that

there is a certain order and economical arrangement by which the great Head of the church acts towards his people, though the asking or not asking may not interrupt or alter the Divine and merciful arrangement of things, yet, we are at full liberty to ask for "a season of refreshing" from the Divine Benefactor when our souls feel to be in a barren and sterile condition; as much so, as the pious husbandman, who, seeing his crops require the refreshing influence of a fertilizing shower, should fall upon his knees in earnest beseechings at the altar of Divine Providence.

Scripture precedent and Christian experience alike unite to encourage us to do so, and to expect that, if we *need* the supplicated blessing, that it will be certainly vouchsafed.

So that, though it is a fact that these seasons come by the Divine will and ordination, and by virtue of a well-arranged plan, yet, mysterious as it may be, they often follow upon the prayer of earnest suppliants, who, feeling their need of the dews of the Spirit, ask the supreme Governor of the church to refresh their souls, and favour them with "the early and the latter rain."

Dear reader, "Is it well with thee?" Does thy soul prosper? Art thou fresh and green in the garden of the Lord? or, art thou like the drooping floweret? drooping with faintness, and thirsting for the living God? O remember, and "look to the hills from whence cometh all thy help," and He who distils his dews on Hermon's top will water thy soul, though dry and barren as the heights of Gilboa. Art thou longing for "the season of refreshing," and looking for the pregnant cloud? Go then, do, with Elijah, fall upon thy knees, and beseech Heaven that he would send forth the clouds out of his chambers and revive thy soul with his richest blessing.

Borough Green, Kent.

Fragments and Choice Sayings.

KNOWLEDGE OF EACH OTHER IN HEAVEN.

If any ask, whether our knowledge shall extend no farther than to Christ our Saviour; there is no doubt, but as we know our elder Brother set in his throne above all the powers of heaven, so we shall also know the rest of our fraternity. Love is a grace that never fades, and, therefore, shall have knowledge to make way before it. We shall love the saints; I may infer we shall know them. Peter knew Moses and Elias on the mount, Matt. xvii. 4; whom yet before he never saw; why, then, should we not know them in heaven? And if them, why not other of our glorified friends? If nothing but that which is earthy, and savours of corruption, shall cease, and fall off like Elijah's mantle; then, knowledge must needs remain, being a divine grace, pure and everlasting as the soul. But seek we to know the Son of God, here as our Saviour, and without doubt hereafter, we shall know him to be our glorifier.—*Thomas Adams.*

THE SALVATION OF INFANTS.

Infants are not saved by the new covenant, and, therefore, they cannot be connected with it, in any view that represents them as interested in it. It is a vulgar mistake of theologians to consider, that if infants are saved, they must be saved by the new covenant. There is no such doctrine exhibited in any part of the book of God. Infants must be saved as sinners, and saved through the blood of Christ; but there was no necessity to give a covenant to man to ratify this. They are saved just as adults, as to the price of redemption, and as to the sanctification of their nature. But they are not saved as adults, by the truth believed. God, who applies that sacrifice [of Christ], to adults only through faith, can apply it to dying infants without faith, for faith has no merit more than works.—*Dr. Carson.*

"All things work together for good, *to them that love God*, to them who are the called according to *his* purpose."

A Page for the Young.

A BIBLE DICTIONARY FOR YOUNG PERSONS.

GENESIS.—This is the oldest book in the world, and takes its name from its being the *the book of the Generation*, or production of all things. It gives the only reliable account of the creation, our first parents, the garden of Eden, the entrance of sin, the wickedness of the early world, the flood, the building of Babel, and the confusion of tongues, the calling of Abram, the destruction of the wicked cities of the plain, the history of Joseph, and the death of that eminent servant of God. These are great events, but we should have known nothing about them with certainty, but for the book of Genesis.

All accounts agree that it was written by Moses, who must have been instructed by the blessed God himself, or he would never have known some of its contents any more than other men. It is quoted or referred to thirty-three times in other parts of Scripture, and it comprises an historic period of about 2369 years. It contains the only true account of the creation, and this is confirmed by the Spirit of God in Heb. xi. 3.

EXODUS, or *departure*, being an account of the departure of the Israelites from Egypt for the promised land. This book embraces the history of about 145 years, that is, from the close of Genesis in 2369, to the year 2514, and contains an account of the cruelty of Pharaoh, the miracles of Moses and Aaron, the deliverance of the Israelites from bondage, their wonderful passage through the Red Sea, the giving of the Law, the manna, and the disobedience of the Jews in the wilderness. In many parts there are types of the Christian church, which can only be explained by the New Testament.

LEVITICUS, or the book of *Levitical law*. This is a very important book, because it foreshadows so much of the Lord Jesus Christ, and it should always be read in connection with the Epistle to the Hebrews. Its great lesson is this, that without the blood of atonement, sinners can never be saved.

NUMBERS; so called, because of numbering the Israelites. It also contains the journeyings of the tribes in the wilderness, and is thus the most ancient *book of travels* in the whole world. It gives a particular history of the Israelites for about thirty-eight years, from 2514 to 2552, and shows the care of God towards that favoured people.

DEUTERONOMY, is from the Greek, and signifies the *second law*. It gives a fine review of God's kindness to the Jews, and chapters 32 and 33, rank among the noblest specimens of poetry ever written by man. The book concludes with the death of Moses, the man of God, and the appointment of Joshua, in his room.

(*To be continued.*)

WHICH WAS THE CHRISTIAN?

An Indian, far from home, hungry and thirsty, called at the house of a white planter, and asked for rest and water. The white man only replied, "Get you gone, you Indian dog; you shall have nothing here." A long time after, the white man was lost in the woods, and came to an Indian wigwam. The Indian gave him food and repose, and in the morning, conducted him in the sight of the settlement. As he was about to depart, he asked the white man if he knew him. Finding himself in the power of a man whom he had injured, the white man began to offer excuses, but the Indian interrupted saying, "When you see a poor Indian fainting for a cup of water, don't say again, 'Get you gone, you Indian dog!' Now, which of these two men was the Christian? The proud white man, or the poor Indian?

QUESTIONS.

What goes before destruction?

Who shall be *least* in the kingdom of heaven?

Obituary.

MR. CHARLES MACQUARIE, OF BUNESS, IN THE ISLE OF MULL.

WE have known those, who though now no longer with us, are still frequently remembered: memory loves to dwell on their unfeigned faith and active zeal in the service of their Lord. To this class belonged the excellent individual of whom I take the liberty of sending you the following brief sketch.

Mr. Charles Macquarie was the son of Captain Macquarie, of the British army, and though not himself of that profession, might, from his bearing and appearance, have been thought allied to it. But he made a wiser and a nobler choice: having entered into the service of the Prince of life, he proved himself to be a good soldier of Jesus Christ—steadfast and unwavering in his life, and in his death, undismayed, and triumphant.

Though engaged in mercantile pursuits, his whole soul and heart were with his Lord and Saviour. Having excellent abilities for the preaching of Christ's gospel, he laboured much in that good work, and was earnestly desirous that all the professed ministers of Christ should beware of secularity and negligence, and give themselves wholly to their Master's service.

His views of the truth of Christ were clear and consistent. To prevailing doctrinal corruptions and departures from the ordinances and the laws of Christ, he was strongly and steadfastly opposed; and while promoting the good cause, by the preaching of the gospel, he was liberal in contributing his substance to every good work, especially the propagation of the everlasting gospel in the world.

His views of the present condition of the church, the prevalence of error and unrighteousness, the approaching fall of her deadly enemies—her purity and strength and glory in a time to come, were comprehensive and accurate, being derived from a careful and enlightened study of the word of God. For to one who habitually and fondly looks towards things unseen and eternal, the future history of the church of God in the present world, is an intensely interesting study. It occupied the minds of prophets and righteous men of old, who rejoiced in the power and glory of the Lord among the nations of the earth. Our worthy brother, in a metrical form, presented to his countrymen, in their own tongue (the Scottish Gælic) the great leading facts revealed to John in Patmos.

It pleased the Lord that such a life should be crowned by a peaceful and a happy death. A fellow-labourer in the gospel, M. D. Ferguson, gives the following distinct account of this event: "Mr. Macquarie, during his illness, was always happy and serene in his mind, though from the first he believed his disease would terminate his earthly pilgrimage. He said to me one day, that whatever other people thought about him, it was his firm opinion he would never get the better of his trouble in this world. "Yet, I am not," he said, "cast down by the thought of this; I rather rejoice, to think of going to be with my dear Saviour, and see him as he is. I often think of Job's affliction, and at times (I may be wrong), that his pain could not be greater than my own. But I feel God's almighty arm supporting me, and I wait his own appointed time. I compare myself to a man waiting at a ferry; he sees the boat coming, and gets everything ready, and is glad to think of being soon at the other side."

Being asked at another time how he felt, he replied, "I enjoy a continual flow of peace in my soul; it is like a river running on an almost level plain. I do not feel any rapture, but have constant peace and consolation."

To the same friend, he said another day, "I was thinking of the many comfortable meetings we have had since I came to know the Lord. From this my mind was drawn to the ever blessed and glorious meeting above, to part no more; and this caused me to laugh. I then looked around, to see if there were any persons in the room, for fear they would think I was deranged."

His hope, and joy, and peace, were immoveable, leaning wholly on the finished work of Christ to the very last. At six

o'clock, on Lord's-day morning, the 7th July, his immortal spirit took its joyful flight to the mansions of the blessed, without a groan or struggle.

Ever since he was brought out of darkness into the glorious light of the great salvation, it was his main desire and object to lead sinners to the Lamb of God. His faith and principles were fixed and sound—a strict Calvinistic Baptist—bearing witness, in the consciences of all men, that he was truly a child of God.

Let me *live* the life of the righteous, and then my latter end shall be like to his. Let my life in the flesh be a life of faith on the Son of God, who loved me, and gave himself for me.

Correspondence.

MR. JOHN ELLISON, AND HIS EXCLUSION FROM THE BAPTIST CHURCH AT ACCRINGTON.

To the Editor of the Primitive Church Magazine.

SIR,—In the memoir of Mr. Ellison, which appears in your current number, is the following paragraph :—

"Subsequently, he was excluded from the church with which he had been connected about twenty years, but not for having forsaken the faith or practice of the gospel, but, because he so firmly and tenaciously held fast those views of the atonement of Christ, which have ever been dear to the Baptist body, and because he resolutely refused to support and encourage the opposite notions, and denounced them as tending to Socinianism."

As this paragraph deals with a question of fact, I beg leave to state how the exclusion occurred.

The resolution, acting on which led to the exclusion referred to, was as follows : "Agreed, that those who have so loudly expressed their dissatisfaction, and so persistently opposed the church, be asked whether, henceforth they are willing to aid the church by their subscriptions and efforts to the extent of their ability ; and that, if they answer in the negative, or decline to give any reply, they no longer be considered members of this church." Mr. Ellison stated to the deputation which waited upon him, that he would never hear the pastor preach again, nor sit down at the ordinance so long as the pastor retained his office. On this being reported to the church, Mr. Ellison was declared to be no longer a member.

Allow me to add, that Mr. Ellison was never asked his opinions about the atonement ; that when the pastor stated his views on the subject to the church, Mr. Ellison, though present, expressed no dissent ; and that Mr. Ellison's doctrinal sentiments, though they may have been the cause of his opposition to the minister, were not the cause of his exclusion from the church.

Taking it for granted that you will insert this simple correction of a misstatement, and regretting that there should be any need for this letter,

I am, yours truly,

CHAS. WILLIAMS.

Accrington, April 5, 1862.

P.S. In fairness, Mr. Harbottle ought to have stated that, next to Mr. Griffiths, Mr. Ellison was the most violent open communionist ever connected with the church at Accrington.

Poetry.

MY GOD.

"*O God, thou art my God.*" Psa. lxiii. 1.

MY God! And may I ever claim,
To know thee by that sacred name?
Dearer that name, than all the gold,
That worldlings seek, and misers hold.

Art thou my God?—my treasure fair?
Art thou my glory and my care?
Is this my chief delight to be,
Emptied of earth, and full of thee?

Yes,—I no other care bestow,
On all that asks my care below;
All else is vain, an empty breath,
A shadow passing on to death.

Thou, Thou alone, art all in all,
And while before thy feet I fall,
My aching heart heaves forth the groan,
To be the shrine of God alone.

This, this is heaven to me below,
Thee as my Father God to know;
And my full joy in worlds above,
Will be to bear this seal of love.

Then Father, let my fleeting days
Be all devoted to thy praise;
And as my moments swiftly run,
Be this my theme, "Thy will be done."

Manchester.

WILLIAM STOKES.

Reviews.

The Works of Thomas Adams (Nichol's Standard Divines.) Vol. III. With Sermons and Treatises by SAMUEL WARD. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. Pp. lvi. 330, xvi. 178.

Having, on several occasions, pronounced an impartial judgment on the divinity of Thomas Adams, and the rare excellence of these volumes; little remains to be added, except to assure our readers that the present volume will amply sustain our former recommendations. We repeat our statement that the enterprising publisher has conferred a boon on the whole Christian world, by placing within the reach of the humblest of our ministers and brethren of all sects, this storehouse of rich puritanical theology. It may be compared to a noble aqueduct, constructed to convey some affluent mountain-stream to an over-crowded capital whose teeming thousands were famishing with thirst. The cooling draught in every trembling hand would evoke a blessing on the head of him who had provided the supply. Such is the character of this theology. The divinity of Britain was rapidly becoming but a sandy desert, where vegetation dies, and the people perish for want of moisture. The puritan divinity has been sent to our relief in the hour of our greatest need, and we cannot but be grateful to the agency that conveys the blessing.

In the present volume there are two interesting memoirs; the one of Thomas Adams, by Dr. Angus; the other of Samuel Ward, by the Rev. J. C. Ryle, B.A., Vicar of Stradbroke. They contain much that is adapted to throw light upon the period in which those two divines lived, and will repay a careful perusal.

There is also some of the richest theology we ever read, sound in doctrine, and unusually forcible in practice. It would have given us great delight to have made copious extracts from both authors, had space permitted. This we hope to do shortly, in our essay department; and, in the meantime, we give the following from a sermon by Ward, on "Christ is all and in all."

"In a word, this whole universe, this same great all, and all the things of mark and use in it, as they were made by, for, and through him, and, but for him, should not have been, could not continue; so do they all willingly tender their services to illustrate his worth, as so many gems to adorn and embroider his apparel withal. The glorious sun, the bright morning star, bread the most necessary, wine the sweetest, waters the most refreshing, the rose of Sharon, the fairest, all serving in Scripture to adumbrate pieces and parcels of his infinite perfection; and do not all jointly compounded, make up an idea of him, that is light indeed, bread and water of life indeed, the only good, the chief good, the author and perfecter, the root and branch, the Alpha and Omega, which two letters, as they are the principal initial, and final of the alphabet, and comprehend in their compass, all the residue, so are they emblems of him that is eternity itself, perfection itself, first and last, 'all in all,' &c.

"Hear this, all you that worship the Beast and his image, and tell me whether there can be two 'Alls in all;' and if this be Christ's just and incommunicable title, what is to be thought of him that shall arrogate or assume it to himself? What else can he be, but that 'man of pride, son of perdition, even that Anti-christ?'

Scraps and Crumbs from the Pastor's Study and the Master's Table. By BENJAMIN TAYLOR. Also, *The Allegorical Vineyard*, by the same Author. London: R. Banks and Co., 5, Chapter-house-court, Paternoster-row, and J. Fiddament, 8, Great Dover-road. Also, the Author, Dickleburgh, near Scole, pp. 217, and 107.

The value of men is not to be determined by the noise they make in the world, or the amount of *popular* admiration in

which they may be held. The *glitter* will frequently attract, while the *gold* will be despised or overlooked; just as a *shining* object will reflect the sun to a greater distance than one a thousand times more solid and useful. Some of the very best and most valuable of our ministerial brethren are hid in obscure corners, where,

"— to fame unknown,"

they pass away their days in labours, which the multitude never appreciate, but over which angels rejoice.

One of this class, is the author of the works named above. His "whereabouts" is hardly known, save that it can be found in a corner of Norfolk, and there he holds forth his Master as "the chief among ten thousand—the altogether lovely." We know nothing whatever of the good man, but by these two books, yet, judging from these alone, we have no hesitation in pronouncing him to be one of the excellent of the earth. Books, for their compass, more full of gospel doctrine, more conducive to a true exaltation of Christ in his gospel, we never read. They are full of marrow and fatness, especially the first, which is decidedly the best. And though the "*Allegorical Vineyard*," is a useful production, it is perfectly consistent with this statement to remark, that Mr. Taylor does not possess the talent for allegory. Indeed, very few men can allegorise well. It requires a discernment so nice, and a taste so accurate and well-regulated, that not one in any ten thousand can be said to possess the talent. Mr. Taylor's strength lies in plain, forcible description, and here, very few excel him. His "Scraps and Crumbs" abound with proofs of this, and our readers will confirm this statement when they have read the work, which we earnestly recommend them to procure. Let them ponder over the following extract, and then say if such "Scraps and Crumbs" are not worth their weight in gold:—

"Those who think and speak slightly of prayer, whether public or private, have never been in circumstances to prove the worth of it in such instances as have been adduced! It is painful to hear the sad reflections that are sometimes made upon family prayer, and by those who profess to love and serve God. Calling our families together for prayer is said to be making a nursery for hypocrites. It is termed either legality, or fleshly religion. Is this piety? Is this according to the Word of God? Does this accord with the many scripture examples of prayer so plainly recorded? Let such hear God's testimony against them, and no longer proceed in a course bordering on Atheism and Deism. Listen to this: 'Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.' Jer. xx. 25. Take that holy and upright man, Job, as an example for the establishment of a priesthood in the family. We are told that Job sanctified his family, and 'rose up early in the morning, and offered burnt offerings, according to the number of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts.' Job i. 5. He erected an altar in his house, and took the advantage of the first of the morning light, that a hedge might be reared up for a defence against the dangers and temptations incident to the day. Job, as a father, well knew the nature of feasting, and that in the midst of much eating and drinking, God is not only forgotten, but his goodness abused. It seems that Job's family, if not pious, were moral, and very affectionate towards one another. But this was not everything. A good man is not only pleased to see his family prosper in the world, and live in harmony and peace among themselves, but he has a great concern for their souls, and cannot but pray that they may be kept from sin, and that they may fear and serve the Lord. It was Job's daily practice to pray for his children: 'Thus did Job continually.' What shall we say of those parents who have no more regard for their children than as though they were brute beasts; who while they themselves, perhaps, frequent the house of God, allow their offspring to spend the Sabbath in the most God-dishonouring manner? Such conduct is unpardonable. Inattention to our children, and conniving at sin, is taken notice of by God, while his anger is kindled against all such persons. Mark what is said of Eli, for it is God's own word, and it is madness for any one to run '*upon the thick bosses of his buckler*,' and fight against him: 'In that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.' 1 Sam. iii. 12, 13. Mark the great contrast between Eli and Abraham, and how God speaks concerning the latter: 'I know him, that he will command his children and his household after him,'" &c. Pp. 151-2.

Professing parents, read *this extract again and again.*

Intelligence.

Metropolitan.

BAPTIST EVANGELICAL SOCIETY.

THE ANNUAL SERMON

Was preached at Soho Chapel, Oxford-street, on Wednesday evening, April 16, 1862, by the Rev. W. Stokes, of Manchester, from Isaiah lxii. 6, 7: "I have set watchmen upon thy walls," &c.

The preacher observed by way of introduction, that the 61st and 62nd chapters of this prophecy are supposed to have a particular application to the glory and blessedness of the millennium, and some think that no portions of them are applicable to the present state. As however (in the judgment of the speaker), there will be no *new* ordinances, officers, or agencies in the millennium, but the same great agencies which are now employed, will be employed then, though with far greater effect, and with a more abundant blessing, these chapters, and the text in particular, may be appropriately used in reference to the present time. The text sets before us two grand and important points for consideration. The part taken by the Most High, on the behalf of the church, and the part he enjoins upon his people to take.

I. The part taken by the Most High, on the behalf of the church: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night."

1. The character and office of those appointed—Watchmen: this is the true character, the proper business and office of the ministers of the gospel, who have to keep awake, and have their eyes and ears open continually. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," was the exhortation of Paul to Timothy. The term *watchman*, implies vigilance, devotion, earnest attention, &c. The watchman will have to look after *himself*. The term implies *danger*. There is danger to himself, from pride and selfishness, from sloth and supineness, from love of worldly respectability or popularity. He must take care of the *church*. There is great danger to the church, arising from a perverted Christianity and priestly assumption. In Rome, in the Church of England, and in all State churches, instead of the regeneration of the Spirit, they, for the most part, hold the mischievous heresy and delusion of baptismal regeneration.

There is danger to the church from the spirit of *compromise and spurious charity*. It is easy to part with that which is not our own: many have given up the truth of God, and one or other of the ordinances of his house, which is robbing God, and calling it *liberality*. Open communion was and is designed, with few exceptions, to flatter the pride of worldly men, and open a door for those who are too proud to submit to the open avowal of Christ in the ordinance of immersion. There is danger from a *proud rejection of the truth of God*. By many, the great and fundamental doctrines of the gospel are discarded or kept back. The Trinity,—the atonement,—the personality of the Spirit, and the special grace of God in regeneration. Free-will denies the election of God, the adoption of the Spirit, and the perseverance of the saints.

There is danger from the supineness and indifference of the church itself, the neglect of the Spirit,—of prayer, and of practical piety.

2. These watchmen are specially appointed of God. "*I* have set watchmen," &c. From Aaron, downwards, to the apostles and ordinary ministers of the gospel, all are called of God. He also qualifies them for a proper discharge of their work by Christian experience, and the teaching of his Spirit. He gives them various talents according to his sovereign will. He appoints them their spheres of labour, and gives them success.

3. The manner in which they should discharge their office:—They should be faithful to the Master and his truth, to the church of God and to the souls of men generally—persevere and labour earnestly in their calling, and not be ashamed of their work, or of the gospel which they have to preach.

II. The part God enjoins upon his people: "Keep not silence." Here, the preacher quoted extensively the promises and prophecies respecting the extension and prosperity of the cause of Christ on earth, expressing his firm conviction that the religion of Christ will yet be the religion of mankind, generally, when there will be one Lord, one faith, one baptism. It is a great work and high honour to send out such men as Förster and Geissler, the agents of this Society, in the missionary field. The preacher concluded, by making an earnest appeal to its friends for support.

Minutes of the Seventeenth Annual Meeting of Messengers and Subscribers held at the Baptist Library, Thursday, April 24, 1862.

Mr. THOMPSON OLIVER, of Monkwearmouth, having been requested to preside, the Rev. Mr. PROUT offered up prayer.

One of the Secretaries read the report of the year's proceedings, with the cash account.

The following Resolutions were adopted:—

RES. I.—Moved by Rev. J. STOCK, seconded by Rev. J. HOWE.

"That the report now read be received, and its several recommendations taken into consideration, and that the following be the officers and committee for the ensuing year." (See Report.)

RES. II.—Moved by Rev. C. BOX, seconded by Rev. Mr. CRACKNELL.

"That the thanks of the Meeting be presented to the Rev. W. Stokes for his continued invaluable services in connection with the *Primitive Church Magazine*, as well as his efforts to liquidate the debt on the Society, and that he be affectionately requested to persevere in those efforts until the work is fully accomplished."

RES. III.—Moved by Rev. W. STOKES, seconded by Rev. Mr. PROUT.

"That in order to relieve the funds from the loss hitherto occasioned by the *Primitive Church Magazine*, a magazine fund be immediately commenced for its support from the close of the present year; and that the Secretaries be instructed to issue forthwith an appropriate appeal to the churches, in the hope of making the Magazine a self-sustaining publication."

Mr. Förster, of Denmark, then submitted a statement of his labours in that country; after which, the meeting adjourned to Monday next, the 28th inst.

(A full Report will be given in the June Primitive Church Magazine.)

NORTHERN BRANCH OF THE BAPTIST EVANGELICAL SOCIETY.

The annual meeting took place on Wednesday, April 9th, 1862, at Zion Chapel, Bacup.

The ministers and delegates from various churches, met in the school-room at three o'clock in the afternoon, for the transaction of business. The proceedings commenced by singing the 102nd Psalm; after which, prayer was offered by brother Robt. Hyde, of Salendine Nook.

At the request of the meeting, the chair was occupied by William Shaw, jun., Esq., Treasurer to the Society, who called upon the Secretary (J. Howe) to read the minutes of the last meeting, which were accordingly read and confirmed. A letter was then read from brother A. P. Förster, of Denmark, stating, that on account of the serious illness of Mrs. Förster, he had been compelled to abandon his intention of being with us on this occasion, but expressed a hope that he might be enabled to attend the annual meetings in London, and subsequently to make a tour through the churches in the North.

The brethren present, whilst deeply regretting the absence of our brother, expressed entire sympathy with him in his affliction, and their hope that it may speedily be removed. It was resolved: "That the decision in reference to the Denmark missions be suspended until after the arrival of Mr. Förster, and his conference with the committee in London." The following resolutions were also unanimously adopted:—

"That this meeting strongly approves of Mr. Geissler's earnest attempts to preach the gospel of Christ in the kingdom of Saxony, notwithstanding the stern opposition with which he was met; and having been forbidden to continue his efforts by the officials, this meeting as fully approves of his decision to preach in the provinces, and sincerely hopes that before long an opening will be made in Divine Providence for prosecuting his valuable labours in the kingdom of Saxony itself."

"That this meeting desires to express its deep sense of the valuable services rendered by our esteemed brother, Mr. Stokes, as editor of the *Primitive Church Magazine*, and would award its cordial thanks for the ability, zeal, and fidelity to gospel doctrines and ordinances, hitherto displayed by him in his editorial capacity."

"That brethren Howe and Prout be requested to attend as a deputation from the Northern Branch, at the meetings of the committee in London, on the 24th and 28th of the present month."

"That the cordial thanks of the meeting be presented to brethren Howe and Parker for their services as joint secretaries to the Northern Branch, and that they be requested to act in the same capacity during the ensuing year."

"That this meeting cordially welcomes among its members Mr. Hall, the newly appointed pastor of the church assembling in Zion Chapel, Bacup; that it earnestly desires for him great comfort and success in his ministerial career, and would indulge the hope of enjoying, in due time, his co-operation in the various objects of the Baptist Evangelical Society."

It was agreed that our next half-yearly meeting should be held at Golcar, in York-

shire, a few brethren from that place, present at the meeting, having expressed their concurrence in the proposal.

The Chairman having been thanked for his kindness in presiding, as well as for his valued services as the treasurer to the Society, the benediction was pronounced, and the brethren adjourned for tea, kindly provided by the friends at Zion Chapel.

In the evening, at seven o'clock, a public meeting was held in the chapel. Brother J. Howe commenced by giving out a hymn, and calling upon brother Nichols, of Sunnyside to offer prayer. Brother Hall, the newly-elected pastor of the church, was chosen to preside, and opened the meeting in a warm-hearted address. Brethren Stokes, Parker, Crumpton, Dawson, and Smith, addressed the assembly in an earnest and appropriate manner. At the conclusion of the addresses, votes of thanks were presented to the chairman, and to the friends at Zion Chapel for their Christian hospitality; and the proceedings, which were throughout of the most interesting character, were brought to a close by singing the doxology, and the usual benediction.

JOHN HOWE, Secretary.

TRACTS FOR INDIA.

To the Editor of the Primitive Church Magazine.

London, April 14, 1862.

MY DEAR BROTHER,—The following letter, received from one of the missionaries in connection with the Baptist Missionary Society in India, being an application to the Baptist Tract Society for a grant of tracts, will doubtless be perused with considerable interest by your readers.

We need scarcely say, that this appeal has been most cheerfully responded to. We sincerely trust that the Baptized churches of Britain will employ the press more than ever for the dissemination of simple gospel truth; the publications of the Baptist Tract Society are eminently adapted for this. Brethren, *read and circulate them.* Brethren, help us by your earnest prayers and cordial support. Yours in the gospel of Jesus,

PHILIP GAST,
Secretary of Baptist Tract Society.

One of the missionaries, in connection with the Baptist Missionary Society in India, applying for a grant of tracts, says: "I am happy to inform you that the principles of our own denomination are fast gaining ground among religious and thinking people in India, especially among good soldiers, many of whom never heard of immersion before they met with a Baptist missionary in India. It is a great pity we have not a number of small printed pamphlets on the subject, to put into the hands of those who are halting upon baptism. Well, to be short, my request is this, would you kindly favour me with a grant of say 500 tracts, on the subject of baptism. If you have any bearing on the *communion* question also, I should be thankful for a few. I am myself strict, *i.e.*, just as strict as *God's word* is, though, in India especially, it would be very accommodating and pleasing to flesh and blood to practise *open* communion, and I did once think I would try and adopt *what is called* the *liberal* custom, but I feared to take liberty with my Master's authority. What is all this noise about "infant dedication" among Baptists in these days—is not this a branch from the open communion tree? It will, I fear, bear evil fruit yet; for once let people become imitators of religious practices not sanctioned by God's word, there is no knowing what it might grow to. Little did the *Fathers* think, that the small deviation, as they thought, (which they allowed only in particular cases) from God's truth, by infant sprinkling, would lead to such frightful results. Once take off your anchor from God's "rock of ages," and you drift into endless errors. Excuse this remark, and bear with me, if you cannot all think as I do."

Irish.

BAPTIST CHAPEL, COLERAINE.

THE progress which our distinctive principles are making at the present time, in the North of Ireland, is highly encouraging. The admirable publications of the Baptist Tract Society, are eagerly sought after, and attentively perused. These Tracts have directed Christians to enquire, what "*is noted in the scripture of truth,*" (Dan. x. 21), concerning the "*subjects*" and "*mode*" of baptism. Mr. T. W. Medhurst has IMMERSED into the name of Father, Son, and Holy Spirit, SEVENTY BELIEVERS, since his settlement at Coleraine, in September, 1860. During the summer of 1861, the church subscribed for a more commodious pulpit, and two small vestries for baptizing purposes. Since then, the present small chapel is found to be insufficient comfortably to accommodate the numbers who attend. It is, therefore, an imperative necessity, that a new building be at once erected. A subscription list, to raise funds for this object, was begun in October, 1861, and which has already

realized £342 10s. 6d. A good brother, R. Hatteraley, Esq., of Southampton, has also promised "a parcel of sound divinity books, to the value of £10," which are to be sold, and the proceeds applied to the fund. It is intended that the new building shall seat 600 persons, with vestries and school-rooms adjoining. To accomplish this, about £1200, will be required. No money will be expended in useless decorations. A plain, substantial, neat, and comfortable building is all that is required. Mr. Medhurst is about proceeding to England, to solicit the kind aid and sympathy of Christian friends, on behalf of this object. He will be grateful to any church who will allow him a collection, and earnestly solicits the liberal aid of Christians. All letters to be addressed to him, at the Baptist Mission House, 33, Moorgate-street, London, E.C.

Mr. Medhurst has preached on behalf of the Baptist Irish Society during the past month, at Coleraine, Portglenone, Grange, Londonderry, and Letterkenny. The infant church at Londonderry have just chosen Mr. C. T. Keen, late of Stafford, to be their pastor, under the auspices of the Baptist Irish Society. It is confidently believed the Baptist interest will, ere long, thrive in the "Maiden City." Many of the small churches here, are too poor to support a pastor, and the funds of the Baptist Irish Society do not warrant the Committee in adopting more stations at present. Truly, the fields here are white unto the harvest; but, alas, the labourers are few. Fellow Christians, brother Baptists, pray the Lord of the harvest, to send more *labourers*,—not worn-out loiterers,—into this portion of his vineyard. M. C. I.

Provincial.

ZION BAPTIST CHAPEL, BACUP, LANCASHIRE.

THE church meeting in the above place of worship having recently become settled with a pastor, it was unanimously resolved at the last monthly meeting of the church, held on April 5, 1862, that the very cordial thanks of this meeting be tendered to the Rev. W. Stokes, of Manchester, for the cheerful, punctual, and efficient manner in which he has supplied their pulpit on alternate Sabbaths, during the last two years. That the church also desires to express its sense of obligation to Mr. Stokes, not only for his faithful ministrations in the pulpit, but likewise for the many judicious and timely suggestions and counsels, with which he has favoured them in their capacity as a Christian church. They would also devoutly acknowledge the Divine goodness in prospering the efforts of his servant, in the steady increase of the congregation, and would fervently pray that in all his future labours the smile and presence of his Master may yet more abundantly rest upon him.

BAPTISMS.

LONDON: *Soho Chapel, Oxford-street.*—On Lord's-day evening, Feb. 23, 1862, our pastor (Mr. Pells) preached to an overflowing congregation, from Acts xviii. 7, 8, after which he immersed two believers. March 30, six others (three of whom were from a Strict Baptist Church, at Kentish Town). The text on this occasion was taken from Isaiah x. 43: "Ye are my witnesses, saith the Lord;" and on Lord's-day evening, April 20, our pastor, after preaching from Acts x. 33, baptized seven persons, among whom were two husbands and their wives. These seven, with two others, will (D. V.) be received into the full communion of the church on Lord's-day, May 4.

LONDON: *Providence Chapel, Hackney-road.*—On Lord's-day evening, March 30th, our pastor, Rev. J. Russell, immersed seven believers; and on Lord's-day, April 6th, received ten into fellowship at the Lord's table, three having been previously baptized.—E. J. O.

EAST-STREET, WALWORTH.—On Thursday, April 3, seven believers were baptized upon the profession of their faith; and on the following Sabbath, eight were received into fellowship with the church meeting in the above place. May the Lord still continue his blessing on the preached gospel.

BEDFORD: *Baptist Chapel, Mill-street.*—On Lord's-day morning, February 23rd, Mr. Killen preached on the subject of baptism to a very crowded congregation, and then immersed nine disciples, five young men, and four women; one of the men, a major in the army, was on service here, and became convinced of his duty from reading the New Testament. The above, and three others, were all received into full communion, Lord's-day, March 2nd.

HASLINGDEN: *Pleasant-street.*—On Lord's-day, March 23, three were baptized by Mr. Prout, and on April 5, one.

SUNNYSIDE, LANCASHIRE.—On Wednesday evening, April 2, 1862, in the Baptist Chapel, by Mr. Nichols, eight persons were buried with Christ by baptism—three females, and five young men. The chapel was densely crowded, during the service. The minister preached from Acts viii. 12. On the following Sabbath, they were ad-

mitted to the fellowship of the church, at the close of a sermon from Acts ii. 47. We are much encouraged by the progress of the Lord's work among us.

LATCHFORD, NEAR WARRINGTON. — On Lord's-day, April 6, nine persons were baptized, on a profession of their faith in Christ. The chapel was crowded, and it was felt to be a refreshing season, for which we are thankful.

WATERBARN.—On Lord's-day afternoon, March 30, our pastor (Mr. Howe) preached to a very crowded congregation, from Luke vi. 46, after which he baptized seven persons, three males and four females, on a profession of faith in Christ; five of them were from our own congregation, one from Waterfoot, and one from Edgeside. On Lord's-day morning, April 6, after a sermon, by our pastor, from John xiii. 17, three more were baptized, two males and one female, all from Edgeside, whom we hope will prove useful labourers in that part of our Lord's vineyard. H. B.

WINDSOR: *Victoria Chapel.*—One young man, by Mr. S. Lillycrop, on Jan. 26; and on March 23, three females and one male.

LUMB, ROSSENDALE.—On April 12, Mr. John Howe, of Waterbarn, baptized two persons on a profession of their faith in Christ Jesus, in the presence of a large assembly. E. N.

DEATHS.

DIED on the 27th of March, in the fifty-ninth year of his age, John Maidens, for more than thirty years a consistent and humble believer in Jesus Christ, and a steadfast member of the Baptist church at Alford, from its formation in June, 1856. His last sickness was not of long duration. He went up to the house of the Lord on the 16th of February, for the last time, and heard a sermon from the words, "Absent from the body ..... present with the Lord." Under severe pain, he was very patient—expressed his willingness to live or die, yet his wish to depart, and his joy in the immediate prospect of dissolution, were such as cannot easily be forgotten. We were constrained to exclaim, "Let *me* die the death of the righteous, and let my last end be like *his*." He subscribed for, and read the "*Primitive Church Magazine*," and wished a few lines might be inserted at his death, for he had often been cheered by the reports given therein of the peaceful end of the righteous.

DIED on the 23rd of March, Mr. John Haworth, of Reedsholme, Sunnyside, in the seventy-eighth year of his age, and was interred at the Baptist burial ground, Goodshaw, Lancashire, 27th of March, 1862.

DIED on the 16th of March, Mr. Benjamin Chaffer, of Nabb, in Rossendale, in the thirtieth year of his age, and was interred at the Baptist burial ground, Lumb, on the 21st, by Mr. Abraham Nichols, of Sunnyside, Lancashire. His end was peace.

DIED on the 25th of March, James Hindle, Esq., of Haslingden, in the sixty-eighth year of his age, and was interred in the family vault, at the Baptist Chapel, New-lane, Oswaldtwistle, April 1, 1862. The Messrs. Joseph Harbottle, minister of the chapel, Peter Prout, Haslingden, and Abraham Nichols, Sunnyside, Lancashire, taking a part in the solemnities of the morning.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

Mrs. Trego, Devonport (additional)	1	10	0
Rev. C. Box (for debt)	1	0	0
Rev. G. Isaac, Brighton	0	5	0
W. Lambert, Esq. „	0	10	0
Mr. T. Reid „	0	10	0
Miss Gold, Ramsgate	1	1	0
Miss Spencer „	1	1	0
Mrs. Lambert, Hailsham	0	10	0
Little Wild-street Bible Classes and Sunday School	1	15	6
Little Wild-street Missionary Prayer Meetings	1	0	0
Mr. Clements	0	5	0
Mr. E. J. Oliver	0	10	0
H. Everest, Esq., Rochester	2	0	0
PER REV. J. S. WYARD, COTTENHAM.			
Collected at Wisbeach	1	5	0
„ Sutton	1	3	6
Donation	0	2	6
Mr. Jones, Baptist minister, Wisbeach	0	5	0
Mr. J. S. Wyard, Baptist minister, Cottenham	0	5	0
PER MR. T. DURANT.			
Hill Cliff.			
Rev. A. Kenworthy	0	10	0
Mr. Hough	1	0	0
Mr. W. Baxter	1	0	0
Mr. J. B. Edelsten	1	0	0
Mr. W. Bradford	0	10	0
Mr. T. Dobson	0	5	0
Mr. J. Swinton	0	5	0
Mr. Goodier	0	2	6
Mr. Grounds	0	2	6
Mr. T. Kenworthy	0	2	6
Mr. Britten	0	2	0
Mr. Pendlebury	0	2	0
Mrs. Rowson	0	5	0